

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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"TRY THE SPIRITS"—A KEY TO SPIRITISM.

BY ELDER W. G. MILLS.

There is a constant antagonism between the principles of truth and the doctrines of error. There is perpetual opposition between the influence and power which reveal truth and accompany its dissemination to the ignorant world, and those spirits and beings which keep the human mind enveloped in mental darkness. But failing to retard the progress of truth, these invariably so oppose and imitate it, that the uninformed mind is very liable to be deceived, and thus be kept in bondage by the degenerating chains of error.

It is worthy of remark, and must be well known to every reader of the Bible, that whenever in the world's history the Lord has been pleased to manifest his power by sending forth his angels, and calling men, to ordain them Prophets and Apostles, that he might reveal saving truth for the benefit of humanity, other and evil spirits have influenced or inspired men willing to become subject to them. When, through obedience to Heaven's truth, the blessings of the Holy Ghost have been enjoyed, and communication between heaven and earth again established, the spirits of evil, associated with the Devil when rebellion surrounded God's throne, began to communicate with mortals and reveal singular and mysterious things; and they manifest power

and ability calculated to deceive the uninformed and susceptible witnesses.

This was eminently so in the days of Jesus. Previous to his appearing among men, the world had been lulled to sleep in the cradle of carnal security. They had apostatized from God, had no communication with heaven, had lost the characteristics of God's people, and in the midst of darkness and silence they depended upon the learning of their rabbies, doctors, lawyers, and scribes. They showed no signs of power superior to the most debased schemes of worship: "each one turned to his own way." Indeed, so little of heavenly power and gifts was seen, and so long were they thus wandering as their feeble instincts led them, that a sect called the Sadducees arose and challenged the most learned and devout to prove that there was either angel, spirit, or resurrection. But when the forerunner, John, was endowed and instructed from heaven to lift up his warning voice and announce the important tidings that Messiah was in their midst, and introduced the gifted personage to them, through means unmistakable to his spiritual and natural senses, opposition was again raised against the man of God, and his influence overcome by the instigation of the powers of darkness. And when Jesus appeared, im-

parting life, light, and blessings to men, alleviating the distresses and healing the diseases of suffering humanity, endowing his disciples with power to promulgate the truth, overcome diseases, and do many mighty miracles, the Prince of Evil not only entered the tabernacles of mortals, but many were possessed of the spirit of divination, of soothsaying, and exorcism, and became as guides or oracles to teach and show men the ways of life. Saint Paul, on one occasion, had to complain and warn the disciples of Jesus—"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Corinthians xi. 13-15.) Thus we perceive that when God established his Church or kingdom, and gave unto his subjects holy powers and heavenly communication suited to the condition of men, the Devil, conspiring against the truth, placed in juxtaposition his inspired men and women, his spirits of divination, sorceries, and manifestations. Saint John the Apostle felt the force of such opposition, saw the inroads attempted on the Church, and knew the damning results to the world at large; and in his firm, yet affectionate warnings, expresses himself thus—"Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John iv. 1.)

It is a fact notorious to every observing mind, that before Joseph Smith, the youthful Prophet, announced to his friends, in the truthful simplicity of his young heart, that he had received a message from heaven, and had a vision of an angel, the whole world was without spiritual communication; the Christian sects denied the existence or necessity of spiritual gifts, and declared that the powers of the Gospel, as anciently believed in and enjoyed, were no longer needed. They not only declared that "the canon of Scripture is full," that man will no longer enjoy new revelation, and that the day of miracles has long since ceased, but they repudiated all

interference of heaven with earth, bound the tongues of angels to silence, confined their minds to the contemplation of the uncertain "dead letter," and branded as fanatics and fools all who would venture to assert that the religion of Christ should be characterized now, as it was in the Apostles' days, with power and progression from faith to faith. Joseph announced what God had done for him, and what the angel had expressed. But he was at once persecuted, annoyed, and denounced as an impostor. Yet their contumely and vituperation did not annul his sayings, nor destroy the facts as they occurred. He wondered at their incredulity when he merely stated what he saw, heard, and felt so palpably.

In the course of a few years, however, when his young mind was more enlarged, and he knew more of God's purposes, and of the nature of men and things, he told the world who would hear his words by the Spirit of prophecy, that but a short time would elapse, and there would be many spirit-manifestations, remarkable and strange occurrences, which would not only take them by surprise, but they would not be able to deny that such manifestations actually existed. Thousands would be deceived and would run after them, and millions would be compelled to acknowledge supernatural or spirit-influences. While they denied the truth of his revelations, and deemed his authority as merely presumption, they would believe in the existence of spirits, and be led astray by their false revelations. Subsequent events proved the veracity of his words. On the very land where God had conversed with him, and angels had conferred the authority of the Priesthood to bring in the "dispensation of the fulness of times,"—on the soil of America, in the midst of hundreds of conflicting opinions, table-moving, spirit-rapping, writing, speaking, and acting mediums, in their multifarious duties and modes, show forth their wonderful communications and powers. Questions are propounded and answered, mysteries explained, doctrines taught, healings effected, tongues spoken and interpreted, churches established, newspapers edited, and conducted, and volumes of revelations and supposed principles,

dictated by unseen, supernatural, spirit-influences. Inspired by these powers the most profound philosophical questions are discussed, as well as the most absurd conceptions; the highest flights of poetry and romance are taken in the realms of fancy and imagination, as well as the merest doggerel themes and expressions. The ears of mortals are entranced by the eloquent strains of music discoursed on instruments touched or swept by unseen hands. The laws of nature are unravelled; and the distant worlds that shine in the vault of heaven are ransacked to show the wonderful and extensive powers of the mediums. The unseen and spirit-world becomes as familiar as the natural. The mediums are numerous and classified—the examples without number. The autographs, abilities, and language of the illustrious dead are imitated, as well as those of the most plebeian and ignorant. Indeed, everything that the powers of spirits could conceive is displayed to show the connection between the spirit and natural world, and to subject the intellect and will of mankind to their control.

We do not deny the existence of such communications. It is true there have been many impositions detected, and others remain undetected; yet the examples are too numerous that prove its valid manifestations. The most sceptical minds have been compelled to admit what they saw; and men of the highest intellect, after having severely scrutinized the operations, have bowed to the existence of the wonderful. Conscientious and talented persons have themselves become mediums, even sometimes involuntarily. There can be no question that spirits of an unseen state manifest their abilities and ideas through mortals. But while we admit the facts before stated, must we therefore acknowledge the importance of their revelations and bow to their influence? Shall we be compelled to own that their principles are true and necessary to the full development of mankind? I say, emphatically, No! We ought to examine their claims by some standard, and refuse to be led by any power, no matter how mysterious or wonderful, that comes not in God's appointed way. We should not be influenced or guided by

any power or spirit, merely because it is out of the ordinary course of nature, or because it reveals things, to us unknown, by means that are of a supernatural character.

The human mind, as we see it developed, is fond of the marvellous. It seems to be ever on the stretch for some mysterious and wonderful things; and it seeks gratification in the most absurd and ridiculous manner. The artful and designing have profited by the gullibility of the world. Too frequently, because it is strange, it is believed, and the curiosity becomes excited and pleased with pretensions, especially anything of a spiritual manifestation, because it is really seen, and is received; and because of this fact, its utterances or revelations must be believed.

Even if some of the sayings and principles are true, we should not believe and be led by the medium. John says, "Believe not every spirit." Spirits can tell truth where they can communicate, as well as mortals. They can speak what they see and know, but, like mortals, can only tell what comes under their observation and experience; and speculations with them, as with us, are as vague and contradictory. What more does a spirit know after its separation from the body than it knew when embodied? Nothing. Does the very fact of death (as we call it,) impart more truth or knowledge, immediately on its entering the spirit-world? Assuredly not. When ample time elapses, and experience is attained, it may be able to reveal what it knows. But so far as eternal truths necessary for the progress of man and his entire salvation are concerned, spirits must be as positively ignorant as we are until the opportunity opens for them to hear or learn from those knowing and having the authority to teach the counsels, purposes, decrees, and commandments of God in relation to man and his destiny. The removal from this world to another imparts no principle, confers no intelligence, more than what is seen and experienced in the transition and the nature of the place where they reside or are confined. Just as it is impossible for a man, were he transported to China in a moment or in a year, to know more of correct principle

than before, unless by teaching and experience he acquired it. And if he revealed what he knew, no confidence could be placed in his account of other things and places beyond his observation. His theories would be as uncertain, and his views as shortsighted as ours.

Numerous opposing and conflicting statements and dogmas given by recent spirit-communications prove the truth of the assertions. But supposing that there were many truths expressed by them, are we to be led and influenced by those uttering them? By no means. There are some truths or facts we may be told, and the knowledge of them will make us neither wiser nor better; and our ignorance of them will not retard our progress in the development of our race. For instance, it is a fact that report says that General Fremont will be dismissed from the position he occupies in the Federal Army in America. It is a fact that ten thousands of little things occur every day which we neither know nor want to know. Yet they are true. But of what utility are they, even though revealed by some spirit cognizant of their existence? None whatever. Even important truths revealed to us, though believed, are not to make us respect and obey the revealers. We have several interesting examples of this in the Scriptures. I select one. In Acts xvi. 16, and following verses, it is recorded that "a certain damsel possessed with a spirit of divination" followed Paul and his associates, "and cried, These men are the servants of the Most High God, which show unto us the way of salvation." Now, what could be more true and important than the testimony of that woman under the influence of that spirit? The words were flattering to the Apostles, and calculated to lead men and women to hear the Gospel. One would think that such an attendant would be valuable to those missionaries, and they would retain her as an additional proof of the Divine mission of Jesus. But no. The Apostles needed no such means to assist them in the propagation of the truth; and after bearing with the insult from the Devil long enough, they commanded the spirit to come out of her. Although, as we perceive, it revealed important truth on

that occasion, yet its influence was not to be believed, nor its truths received through that channel.

Some one may say, If even important truths are not to be obtained and obeyed, coming through spirit mediums, what course must we pursue? I say, "Try the spirits, whether they be of God." It is notorious that spiritists are not guided, taught, or influenced by God, or his Holy Spirit. They are moved by spirits said to be belonging to several spheres, each spirit and sphere having its own peculiar mode and matter. Some of these spirits are low, and others high; some are kind, civil, and intelligent; others are harsh, cruel, and ignorant. The spirits of murderers, robbers, liars, drunkards, and other profane characters are said to manifest themselves through the several mediums, as well as those of highminded, intelligent, and virtuous beings. The question is not to be discussed in this article whether those spirits communicating are the veritable ones who, united with bodies here, passed through the scenes which surround us, or those spirits said to have fallen with Satan to try mankind—who were untrue to their first estate, and cannot enjoy a second estate; but will try to torment those who do possess it. Space would not permit us to enter upon it here, nor indeed is it our subject. I care not which class it may be—my design is to test all manifestations calculated to deceive us, and which are not designed by God for man's redemption and exaltation. But to the point.

Again: The spirits of negroes, and others low in the scale of being, are said to influence mediums and speak the mysteries of their "prison-houses." Now, I ask, Is it not degrading to men and women to suffer themselves to be under the power of such spirits—to consult and be instructed by negroes, murderers, thieves, and lewd beings with whom we would not associate here, unless it were to instruct and benefit them, and by our teaching and instruction raise them in the scale of intellectuality and morality? I say, a noble and highminded person would feel degraded with such society, or those who represent it. And is it not inconsistency and culpability to subject the

will, spirit, intellect, and body to such depraved spirits, or even to those higher in intelligence and goodness? "Try the spirits, whether they are of God." My remarks prove that they are not of God. They do not claim to be of or from God. They pretend to be of men, and, from their different spheres, have not been in the presence of or associated with God, as angels who "are ministering spirits, sent forth to minister to those who shall be heirs of salvation." Mankind should by all means avoid the contact of such spirits, and never allow the body and spirit to be governed by unseen powers who prostrate the whole spiritual and natural being.

We must be governed by higher and holier principles, by the Spirit of God, and by the means and manner ordained by him to teach, govern, and elevate the human race—the vast family of man, whether they have left this probation, having passed through good and evil here, are now treading the arena of life, or are yet to follow us. That way, that means, that power by which God has foreordained to teach and control the human family, is the Holy Priesthood; and by none other has Heaven worked or will work. Saint Paul says pointedly on this subject, Eph. ii. 20—22, Ye "are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Thus it is plain that, according to the righteous purposes of God, when he reveals principles of truth and requires man to attend and obey, he ordains and inspires Apostles, Prophets, &c., to accomplish the work. God calls men to the high and holy callings by sending forth from his presence his holy angels to make known the truth, and empowers them to reveal those things necessary for the development of mankind. Thus he makes man the humble instrument to save man, and that intellectually and with responsibility. God likewise bestows upon all believers his Holy Spirit, and makes that the means of comfort, joy, peace, and enlightenment to them. The fruits and gifts of that Spirit are such as are desig-

nated and enumerated in the Scriptures, or as told us by Apostles. Not the miserable antics, grimaces, fooleries, comicalities, absurdities, and eccentric solemnities that characterize spiritism in its various manifestations and developments. Beyond all controversy, God's only way is by the Priesthood. This is the key to unlock all the mysteries of godliness, to reveal all the truth, and to make man as he designs him to be. In Eph. iv., 8th and following verses, Paul shows this important truth more plainly—"He gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ and of the knowledge of the Son of God, till we all come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Thus we can easily perceive the mediums that God employs to save, exalt, and make man perfect. In other words, to fully enlighten all the human race, to make man perfect as Jesus Christ, to give unto him all the knowledge of the Son of God, and to prevent him from being deceived by spirits, or the theories of artful, designing, or sincere, erring men in this world, God has called and ordained Apostles, Prophets, and various helps and governments. By obeying their words, the purposes of God will be accomplished in the regeneration of the world and the redemption of our race, all the faculties of man will be fully developed, and perfection attained, and man will be kept secure from all evil and degenerating spirit-influences.

This is the touchstone which will test the metal, pure or impure; this is the talisman that will charm the soul in its eternal and progressive course; this is the key to open the portals of heaven to the longing vision and ever-acquiring faculties of man. In this shall his purely-ambitious soul be satisfied; for the eternal desires for knowledge, and the exercise of power

created in him by his great Father, will be satisfied; but can only be so by strict obedience to his Divine will, and learning from the infallible source ordained to this end.

Oh! ye wanderers from the truth, who deny the necessity of more revelation to guide your hearts aright, and to enlarge your narrow souls,—whose theories have led to many distracting creeds without power, “ever learning, and never able to come to a knowledge of the truth,” come and learn truly of Jesus; lay aside your false learning and tradition and obey the Gospel as he taught it, and receive the powers and blessings of knowledge obtained by obedience to the Priesthood! Ye who are led by every foul, mean, and depraved, as well as uncertain, intelligent, and false-aspiring spirits, render not your intellects, wills, and bodies to those influences and powers which you do not understand, and

would make you instruments or mediums to deceive the world, obey humbly the Gospel, receive its spirit, and you will be free. “Try the spirits, whether they are of God,” lest you receive strong delusion, that you may believe a lie, that you may be condemned. We cannot be deceived by any wonder, miracle, principle, or spirit, when our minds are rightly informed on this subject, and have learned God’s key to try the spirits. “The elect cannot be deceived,” because by the power of the Priesthood they are taught; by God’s Spirit they are endowed; and under the greatest of beings—the God of all, the holiest power in the universe, they can know what is truth and obey its requirements. And instead of being subject to good, indifferent, or evil spirits, and having no power to resist, they learn that “the spirit of the prophets is subject to the prophets.”

HISTORY OF JOSEPH SMITH.

(Continued from page 739.)

A Conference was held at Pleasant Valley, Michigan. Present, of the Twelve, W. Woodruff and George A. Smith. Elder W. Woodruff presided. Six Branches were represented, comprising 89 members, 5 Elders, 2 Priests, 4 Teachers, and 3 Deacons. Five Elders were ordained.

Sunday, 9. At home. My health not very good, in consequence of my lungs being impaired by so much public speaking. My brother Hyrum preached at the Stand.

At 2 p.m., several passengers of the steamer *Osprey*, from St. Louis and Quincy, arrived, and put up at the Mansion. I helped to carry in their trunks, and chatted with them in the bar-room.

There was a meeting at the Mansion at 6 p.m.

Monday, 10. I was in the City Council from 10 a.m. to 1.20 p.m., and from 2.20 to 6.30 p.m., investigating the merits of the *Nauvoo Expositor*, and also the conduct of the Laws, Higbees, Fosters, and others, who have formed a conspiracy for the purpose of destroying

my life, and scattering the Saints or driving them from the State.

An ordinance was passed concerning libels. The Council passed an ordinance declaring the *Nauvoo Expositor* a nuisance, and also issued an order to me to abate the said nuisance. I immediately ordered the Marshal to destroy it without delay, and at the same time issued an order to Jonathan Dunham, acting Major-General of the Nauvoo Legion, to assist the Marshal with the Legion, if called upon to do so.

About 8 p.m., the Marshal returned and reported that he had removed the press, type, printing-paper, and fixtures into the street, and destroyed them. This was done because of the libelous and slanderous character of the paper, its avowed intention being to destroy the Municipality and drive the Saints from the city. The posse, accompanied by some hundreds of the citizens, returned with the Marshal to the front of the Mansion, when I gave them a short address, and told them they had done right, and that not a hair of their heads should be hurt for it; that they

had executed the orders which were given me by the City Council; that I would never submit to have another libelous publication established in the city; that I did not care how many papers were printed in the city, if they would print the truth; but would submit to no libels or slanders from them. I then blessed them in the name of the Lord. This speech was loudly greeted by the assembly with three-times-three cheers. The posse and assembly then dispersed all in good order. Francis M. Higbee and others made some threats.

East wind. Very cold and cloudy.

I here insert the

ORDINANCE CONCERNING LIBELS AND FOR OTHER PURPOSES.

Whereas the Saints in all ages of the world have suffered persecution and death by wicked and corrupt men under the garb of a more holy appearance of religion; and whereas the Church of Jesus Christ of Latter-day Saints, from the moment that its first 'truth sprang out of the earth' till now, has been persecuted with death, destruction, and extermination; and whereas men, to fulfil the Scriptures that a man's enemies are they of his own household, have turned traitors in the Church, and combined and leagued with the most corrupt scoundrels and villains that disgrace the earth unhung, for the Heaven-daring and damnable purpose of revenge on account of disappointed lust, disappointed projects of speculation, fraud, and unlawful designs to rob and plunder mankind with impunity; and whereas such wicked and corrupt men have greatly facilitated their unlawful designs, horrid intentions, and murderous plans by polluting, degrading, and converting the blessings and utility of the press to the sin-smoking and blood-stained ruin of innocent communities—by publishing lies, false statements, colouring the truth, slandering men, women, children, societies, and countries,—by polishing the characters of blacklegs, highwaymen, and murderers as virtuous; and whereas a horrid, bloody, secret plan, upheld, sanctioned, and largely patronized by men in Nauvoo and out of it, who boast that all they want for the word 'go,' to exterminate or ruin the Latter-day Saints, is for them to do 'one' unlawful act, and the work shall be done, is now fostered, cherished, and maturing in Nauvoo,—by men, too, who helped to obtain the very charter they would break, and some of them drew up and voted for the very ordinances they are striving to use as a 'scarecrow' to

frighten the surrounding country in rebellion, mobbing, and war; and whereas, while the blood of our brethren from wells, holes, and naked prairies, and the ravishment of female virtue from Missouri, and the smoke from the altars of infamy, prostituted by John C. Bennett, and continued in the full tide of experiment and disgraceful damnation by the very self-called fragments of a body of degraded men that have got up a press in Nauvoo to destroy the charter of the city—to destroy 'Mormonism,' men, women, and children, as *Missouri did*, by force of arms—by *fostering laws that emanate from corruption and betray with a kiss*; wherefore to honour the State of Illinois, and those patriots who gave the charter, and for the benefit, convenience, health, and happiness of said city:—

Sec. 1. Be it ordained by the City Council of Nauvoo that if any person or persons shall write or publish in said city any false statement, or libel any of the citizens, for the purpose of exciting the public mind against the chartered privileges, peace, and good order of said city, or shall slander (according to the definition of slander or libel by Blackstone or Kent, or the act in the Statute of Illinois,) any portion of the inhabitants of said city, or bribe any portion of the citizens of said city for malicious purposes, or in any manner or form excite the prejudice of the community against any portion of the citizens of said city, for evil purposes, he, she, or they shall be deemed disturbers of the peace; and, upon conviction before the Mayor or Municipal Court, shall be fined in any sum not exceeding five hundred dollars, or imprisoned six months, or both, at the discretion of said Mayor or court.

Sec. 2. Be it further ordained that nothing in the foregoing section shall be so construed as to interfere with the right of any person to be tried by a jury of his vicinage, with the freedom of speech or the liberty of the press, according to the most liberal meaning of the Constitution, the dignity of freemen, the voice of truth, and the rules of virtue.

Sec. 3. And be it further ordained that this ordinance shall be in force from and after its passage.

Passed June 10th, 1844.

GEO. W. HARRIS, President *pro tem*.
W. Richards, Recorder."

I also insert a brief synopsis of the proceedings of the City Council of the city of Nauvoo, relative to the destruction of the press and fixtures of the *Nauvoo Expositor*.

"City Council, Regular Session,
June 8th, 1844.

In connection with other business, as stated in last week's paper, the Mayor remarked that he believed it generally the case, that when a man goes to law, he has an unjust cause, and wants to go before some one who wants business, and that he had very few cases on his docket; and referring to Councillor Emmons, editor of the *Nauvoo Expositor*, suggested the propriety of first purging the City Council; and, referring to the character of the paper and proprietors, called up Theodore Turley, a mechanic, who being sworn, said that the Laws (William and Wilson,) had brought *bogus dies* to him to fix.

Councillor Hyrum Smith inquired what good Foster and his brother and the Higbee's and Laws had ever done. While his brother Joseph was under arrest from the Missouri persecution, the Laws and Robert D. Foster would have been ridden on a rail, if he had not stepped forward to prevent it, on account of their oppressing the poor.

Mayor said, while he was under arrest by writ from Governor Carlin, William Law sued him for \$40 he was owing Law, and it took the last expense-money he had to pay it.

Councillor H. Smith referred to J. H. Jackson's coming to this city, &c. Mayor said that William Law had offered Jackson \$500 to kill him.

Councillor H. Smith continued—Jackson told him he (Jackson) meant to have his daughter, and threatened him if he made any resistance. Jackson related to him a dream, that Joseph and Hyrum were opposed to him, but that he would execute his purposes; that Jackson had laid a plan with four or five persons to kidnap his daughter, and threatened to shoot any one that should come near after he had got her in the skiff; that Jackson was engaged in trying to make bogus, which was his principal business. Referred to the revelation read to the High Council of the Church, which has caused so much talk, about the multiplicity of wives; that said revelation was in answer to a question concerning things which transpired in former days. That when sick, William Law confessed to him that he had been 'guilty of adultery,' and 'was not fit to live,' and had 'sinned against his own soul,' &c., and inquired who was Judge Emmons? When he came here he had scarce two shirts to his back; but he had been dandled by the authorities of the city, &c., and was now editor of the *Nauvoo Expositor*, and his right hand

man, Francis M. Higbee, who had confessed to him that he had had the —.

Washington Peck sworn, said—Soon after Joseph H. Jackson came here, he came to witness to borrow money, which witness loaned him, and took some jewelry as security.

Soon after a man from across the river came after the jewelry. Jackson had stolen the jewelry from him.

At another time wanted to get money of witness. Asked witness if he would do any thing dishonourable to get a living. Witness said he would not. Jackson said witness was a damned fool, for he could get a living a deal easier than he was then doing by making bogus; and some men, high in the Church, are engaged in the business.

Witness asked if it was Joseph. 'No,' said Jackson; 'I dare not tell it to Joseph.' Witness understood him the Laws are engaged in it. Jackson said he would be the death of witness, if he ever went to Joseph, or anyone else, to tell what he had said.

AFTERNOON.—Ordered by the Council that Sylvester Emmons be suspended until his case could be investigated, for slandering the City Council. That the Recorder notify him of his suspension, and that his case would come up for investigation at the next regular session of the Council. (The order is in the hands of the Marshal.)

Councillor J. Taylor said that Councillor Emmons helped to make the ordinances of the city, and had never lifted his voice against them in the Council, and was now trying to destroy the ordinances and the charter.

Lorenzo Wasson sworn, said Joseph H. Jackson had told witness that bogus-making was going on in the city; but it was too damned small business. Wanted witness to help him to procure money, for the General (Smith) was afraid to go into it; and with \$500 he could get an engraving for bills on the Bank of Missouri, and one on the State of New York, and could make money. Said many times witness did not know him. Believed the General had been telling witness something. 'God damn him; if he has, I will kill him. Swore he would kill any man that should prove a traitor to him. Jackson said, if he could get a company of men to suit him, he would go into the frontiers and live by highway robbery; had got sick of the world.

Mayor suggested that the Council pass an ordinance to prevent misrepresentations and libelous publications and conspiracies against the peace of the city; and, referring to the reports that Dr. Foster had set

afloat, said he had never made any proposals to Foster to come back to the Church. Foster proposed to come back; came to Mayor's house, and wanted a private interview. Had some conversation with Foster in the hall, in presence of several gentlemen, on the 7th inst. Offered to meet him and have an interview in presence of friends, three or four, to be selected by each party; which Foster agreed to, and went to bring his friends for the interview; and the next notice he had of him was the following letter:—

To Gen. J. Smith.

June 7th, 1844.

Sir,—I have consulted my friends in relation to your proposals of settlement, and they, as well as myself, are of opinion that your conduct, and that of your unworthy, unprincipled clan, is so base, that it would be morally wrong, and detract from the dignity of gentlemen, to hold any conference with you. The repeated insults and abuses I, as well as my friends, have suffered from your unlawful course towards us, demands honourable resent-

ment. We are resolved to make this our motto.

Nothing on our part has been done to provoke your anger, but have done all things as become men. You have trampled upon everything we hold dear and sacred. You have set all law at defiance, and profaned the name of the Most High to carry out your damnable purposes; and I have nothing more to fear from you than you have already threatened; and I, as well as my friends, will stay here and maintain and magnify the law as long as we stay; and we are resolved never to leave until we sell or exchange our property that we have here.

The proposals made by your agent, Dimick Huntington, as well as the threats you sent to intimidate me, I disdain and despise as I do their unhallowed author. The right of my family and my friends demands at my hand a refusal of all your offers. We are united in virtue and truth, and we set hell at defiance, and all her agents. Adieu.

R. D. FOSTER.

Gen. J. Smith.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 23, 1861.

RETRIBUTIVE JUSTICE—THE ENEMIES OF THE CHURCH GUILTY OF THE CRIMES CHARGED ON THE SAINTS.

THAT "the justice of God never sleeps" is, we believe, a proverb of oriental lands; the truth of which, however, is not alone realized in that hemisphere. Events are taking place at the present time in the West, which afford as striking an illustration of the truth of the proverb we have quoted as any that ever were beheld in the East. About thirty years ago the Latter-day Saints settled for the first time in the State of Missouri. They remained within its limits nearly seven years, and the most of that time they suffered the most cruel persecutions. Repeatedly driven from one county to another, they thoroughly tested the humanity of its people and the impartiality and honesty of its government and officers. The oppression the Saints endured and the scenes of misery they were compelled to witness and pass through will never be forgotten by the victims of this cruelty themselves, nor by posterity. It will be remembered throughout all time that the State of Missouri was the first organized government that, as such, trampled under foot the laws, institutions, and glorious liberty guaranteed by the Constitution of the United States, and outraged in the most high-handed and flagrant manner every principle of justice and freedom, by murdering men, women, and children, by ravishing women, by imprisoning the Prophet and other innocent servants of God, and feeding them, while confined, upon human flesh, by ruthlessly burning houses, destroying stock, grain, and other property, and committing other numerous wrongs, and, finally, by issuing an edict of extermination, which

compelled every Latter-day Saint to flee out of the State in the midst of an inclement winter, and leave his property behind him, or, if they remained, be killed. At the time these iniquities were being perpetrated, the people and Government of the State were petitioned, remonstrated with, and warned, but without avail. They were utterly regardless of everything but the destruction or expulsion of the people of God. And even after they had expelled them from their borders, they were not content: they vindictively continued to use every stratagem and means in their power to consummate their wishes in ruining and destroying the Saints. While he lived, the Prophet Joseph was the object of Missouri's ceaseless persecutions; and emissaries from that State were incessantly stirring up strife and hatred in the new land to which we had fled. A large portion of the trouble which the Church experienced in Illinois is directly traceable to the inappeasable, embittered, and active malignity of Missouri.

Missouri's crimes being of this complexion and enormity, it is not surprising that the threatenings and denunciations of the Lord through his servants has been so frequent and so strongly expressed. They have felt that the innocent blood shed by the people of that State would not cry in vain from the ground, nor the prayers and supplications of suffering innocence ascend unnoticed and unanswered to the ears of the Lord of the whole earth, and therefore have been looking for a terrible vengeance to be poured out upon that people and land. But the guilty ones have had no such fears. They have deemed themselves secure, and have laughed at the warnings that have been given. But though long delayed, as some may think, justice has not been sleeping. It has begun to exact its penalties. The measure the people of Missouri meted out is being measured to them again, and to a manifold greater extent. It has been but a few months since they were visited by the dread scourge of war, and already there are but few wrongs and enormities that were inflicted by them upon the Saints which they have not experienced themselves, and that, too, from the hands of each other. Throughout this civil war which has so recently commenced, there has been no State of the thirty-four that has suffered to the same extent as Missouri. To her the consequences have been indeed most serious. Business of every kind is almost entirely suspended and broken up within her limits. Her commerce is destroyed, and over a large portion of her surface all civil law is suspended, and military rule substituted in its stead. It was this rule that she would have been pleased to enforce against the Saints; and it was in accordance with this rule, so said, that the Prophet Joseph and his associates were sentenced, without any form of trial, or any opportunity of defence, to be shot,—a sentence, the execution of which the opposition of General Doniphan and the withdrawal of his brigade alone averted. She is now experiencing the full benefit of this fearful rule. Armies are marching and countermarching throughout the length and breadth of the State, carrying devastation and misery wherever they go, leaving behind them dismantled cities, and a land that looks as though the blast of the Almighty had passed over it. Federals and Confederates gain alternate victories, and both parties suffer in their turn, and not unfrequently from the side which they profess to favour, as well as from the opposite. The condition of the people under such circumstances is fearful to contemplate, and this fear and uncertainty, with the gloomy prospects there are before them for peace, must be horrible. Little did the people of Missouri think, when they abused, plundered, and murdered the Saints, who were peaceably seeking to build themselves homes and to beautify the State, molesting no one and interfering with no one's rights, that they were sowing seed which would produce such bitter fruits for them.

selves and their children—that they were sowing dragon's teeth, which would spring up a crop of armed men. Little did they think that when they would be hating each other, and hunting each other, and destroying each other, like so many wild beasts, the people whom they were seeking to exterminate would be dwelling in peace and enjoying every desirable blessing. Yet so it is.

The past history of the people of God in these days is fruitful of proof that every evil which men have sought to bring upon the Saints has fallen in the end upon their own heads. There are numerous instances of this, besides the case of Missouri, which we have just alluded to. One very notable instance of the kind is the attempt which was made four years ago to introduce war and all its train of evils into the midst of the Saints, and thus produce the dissolution of the Church. This scheme failed in its accomplishment; but the identical evils that were intended for us fell elsewhere, and where they were least expected. It is worthy of remark that the crime with which they falsely charged the Saints, and because of the pretended existence of which they wished war to be introduced, is the crime which they themselves have been really guilty of, and which has brought down upon their own heads the mischief they intended for ours. It is a peculiarity of the work in these days, and is very remarkable, that the world has never yet raised an outcry against the servants of God or his people for something they have believed or have been reported to have believed, and done or been reported to have done, but before a long time has elapsed they themselves have been guilty of the same offence, only more odious in every way than that which we have been charged with. The very men who raised such an outcry, while the Church was in Missouri, about the treasonable designs of Joseph and the Elders, are many of them guilty at the present time of such black and villanous treason that the whole State is plunged in the vortex of civil war, and anarchy universally prevails. So also with the recent charges made against the Saints: the men who were the most eager of any in the nation for their punishment for treason and rebellion and who lifted their voices most loudly in proclaiming and charging them with guilt, demanding their sacrifice to appease the offended manes of the country, are those who at the present time are in open rebellion against the Government, and are doing all in their power to destroy it. The very crime which they falsely charged the Saints with they themselves are guilty of. General Johnston, who headed the Expedition against Utah and who classed the inhabitants of the Territory as rebels and traitors, has within a few months past entered into a formidable conspiracy with others in the South to destroy the power of the rightful Government and establish another in its stead, and is now at the head of an army for this purpose! Many of the officers who were with him in the Expedition to Utah are with him in his treason and rebellion. The two Commissioners who were empowered to administer the President's pardon for our imaginary rebellion and other sins are both rebels and traitors to the Government at the present time! The Vice-President and several of the members of the Cabinet who sent them occupy also the same position and relationship to the legitimate Government! Yet these men whose own love for the Government was of so phantom-like a character were all loud in their talk about our disloyalty, &c., and (the Commissioners especially) claimed great credit for the part they took in bringing us back to our allegiance!

Similar instances to the above of the principle of which we are speaking are very numerous in the history of the work in these days. It was considered by many people throughout the United States a crime worthy of death for Joseph

Smith in his capacity as Mayor of the city of Nauvoo, with the City Council, to pass an ordinance abating a libellous and filthy press as a nuisance which some unprincipled scoundrels had established for the purpose of villifying and calumniating the wives and daughters of respectable citizens! When he and his brother Hyrum were murdered by a band of miscreants, some seventeen days after the nuisance was abated, that bloody deed was approved by many because the victims had dared as city officers to curtail the licentiousness of the press! But mark the consistency! Presses whose only sin is being lukewarm in the cause of war can now be abolished and destroyed all over the country, and there is no one to find fault; and yet those who approve of and consent to such proceedings are many of them the same persons who a few years since so unsparingly denounced the action in the case of the infamous Nauvoo press!

For years after the rise of the Church it was customary to apply the title of "money-digger" to the Prophet Joseph as an opprobrious epithet; but a few years after, and thousands of those who out of contempt had called him this were pleased to be known as "money-diggers." The avocation has become popular, and the high and the learned, as well as the lowly and the simple, and among the rest a very large proportion of clergymen, have forsaken all and made pilgrimages to the golden shrine—have sacrificed life and health that they might be numbered with the "money-diggers,"—not following an honourable employment as Joseph was, but gratifying their sordid, Mammon-worshipping desires. Again: He and the entire Church were despised and ridiculed because they asserted a belief in the ministration of angels, in revelation and in the gifts of the Spirit. For years they were held up to contempt for this belief. But it was in this as in other instances—the world began to come round, not in the manner the servant of God had by inspiration pointed out, (his was too pure and holy a method for them,) but by obtaining revelations through tables and other equally improper and impure mediums. Believers in spirit-manifestations and revelations obtained after this fashion soon numbered hundreds of thousands. They adopted that principle which they before so strongly contemned, and in a form so repulsive and hateful that it excites wonder how they ever could be prevailed upon to receive it. In this manner the world is stultifying itself, denouncing, slandering, and rejecting principles that it witnesses in the servants and Saints of God, and which are pure and wholesome, making base charges and accusations which are utterly false, and then shortly afterwards adopting base imitations of the principles, but bearing no greater resemblance to them than a false and most basely-adulterated coin does to a true one, and performing actions more mean and criminal than those which they have lyingly asserted the Saints were guilty of. If the Saints of God have merited the persecutions and cruelties inflicted upon them because of their practice of pure principles, and because slanders have been circulated, accusing them of misdemeanours of which they have not been guilty, what shall be the punishment of the nations and people who have pronounced this verdict, and who are themselves guilty of practices and crimes of the same nature, but more atrocious than even those we have been falsely charged with? Out of their own mouths and by their own actions will the Lord judge them, and they will stand convicted as hypocrites.

NOTICE TO BOOK AGENTS.—We beg to inform our Book Agents that of Hymn Books we have no morocco, calf gilt-edges, or calf-grained on hand; but we have a large number of roan: also that of the "Key to Theology," those bound in cloth and calf-grained are sold; but we have morocco on hand.

CORRESPONDENCE.

SCOTLAND.

Edinburgh, Nov. 2, 1861.

Dear Brother Cannon,—Since I last wrote you, I have had a run round the District, with brother George Peacock, introducing him to the Saints and installing him in his new field of labour. He feels well and carries with him the spirit of Zion, which makes the Saints feel well wherever we go. "The Spirit maketh alive:" without it we are dead to the work of God.

We met with the Saints in Conference as follows, according to previous appointment: Glasgow, on the 24th ult.; Dundee, 27th.; and Edinburgh, on the third instant. At all of the above-named places we had good meetings and a favourable report. Over two hundred have been baptized during the last half-year, and but three excommunicated from the Church, which speaks well for the good work in Scotland. Our future prospects are flattering. Many are inquiring into 'Mormonism.' Brother Baxter has letters from old members in the Highlands expressing a desire to renew their covenants and return to the fold, as they find no true happiness outside the kingdom of God. We expect to visit Aberdeen and organize a Branch shortly. At present our hands are full. We have calls to preach in a great many more places than we are able to fill.

I am happy to state that the Priesthood are one with me, and are anxious to assist in bearing part of the burden as far as they have ability. I have perfect confidence in the Presidents of Conferences and Travelling Elders, and they report their fields of labour in good working condition; and if I may judge from their good looks and cheerful hearts, the Saints have found the "labourer worthy of his hire" and administered to their wants. We are behindhand as yet in money matters; but I can assure you we will be out of debt shortly, and have something on hand to bless our brethren who are blessing us. The Presidents of Conferences and Branches are book-agents, they are doing their utmost to spread the circulation of the *Star*, which reflects the light of truth as it beams forth from Zion down to the homes and

hearts of the poorest Saint. They have adopted the motto, "Pay as you go." We wish all to sustain them in this matter by paying up their arrears at once, so as they can square their accounts with the Office in Liverpool. Every man or woman who is for God is in the pathway of duty, feeling it to be the only safe place during the present crisis of a falling world. The Lord will never forsake those who put their trust in him. The spirit of gathering animates the bosom of every Saint, but I find some run to extremes in this matter; for instead of saving themselves "from this untoward generation," they want to gather up all that is in Babylon and take it to Zion. A certain old lady told me she should like to take her furniture to the Valley, she was so attached to it: it had been in the family for several generations, and she hated to part with it. The Saints seems to forget we have all the elements in Utah to make a home comfortable and happy, and already we are ahead of many of our neighbours on the frontiers in America.

All who can will emigrate from Scotland this season. There never was a better spirit in the Mission, nor more confidence in the Priesthood. The Saints are living their religion understandingly, and feel that it gives them perfect freedom—freedom to do right.

I was about to send you a report of all the speeches delivered at the several Conferences while convened; but, on reflecting, I remembered that they were not delivered to you, but to the Saints in Scotland.

With kind love to Presidents Lyman, Rich, yourself, and all inquiring friends, I remain, as ever, your brother in the Gospel covenant,

DAVID M. STUART.

HOLLAND.

Amsterdam, Oct. 18, 1861.

President George Q. Cannon.

Dear Brother,—I feel very much interested to make you further acquainted with our circumstances. I left Amsterdam on the 21st of August by the packet for Workum, in Friesland, and arrived on the 22nd. I found my re-

latives in good health : they were very glad to see me. I very soon made them acquainted with the Gospel, so that they felt very glad over it, and they opened a way for me that I preached on the evening of the 23rd for the first time in Workum. This preaching caused much excitement in that city. The meeting was very crowded. Some preachers opposed, and tried to prevent our speaking. I was very busy there, and had on the 28th a long conversation with a preacher who tried to prove his doctrines by the Scriptures, and to prove our doctrines by the Scriptures to be false ; but he did not succeed. He was ashamed, and could not say a word, at last, and left the meeting.

I left on the 29th for Leenwarden, where I arrived in the evening, and found there a society that called themselves "Salvation of the People." I went to their meeting, and found out that they blessed their children, and believed that the baptism of children was not right ; but still they were in opposition to the "Mormons" on the ground of polygamy and other matters, so that I could not do any good.

On the 31st I left Leenwarden for Dokkum, and was among my relatives, spreading "Mormonism," up to the 18th of Sept., when I preached on that date in a farmer's barn, which was very crowded with people. They felt very glad to hear me, and wanted me to preach on the next Sunday again in another barn near to Broek by Akkerwonde, where was a large congregation of people. This opened my way, and I baptized one man and two women.

There are many honest-hearted people in this country who are seeking after the truth ; but, owing to the prevalence of false reports concerning "Mormonism" and the "Mormons," it is difficult to make much progress.

I remain your brother in the everlasting Gospel,

A. W. VAN DER WOUDE.

From the foregoing letter of brother Van der Woude, you see what we have done since we last wrote to you, and that he has broken the ice by baptizing three into the Church ; and though the prospect, for the present, is not very encouraging, I trust in the Lord our

God, that he will crown our efforts with his blessing, and bless you also in the performance of all the important duties that are devolving upon you.

With love to Presidents Lyman and Rich and yourself, in which brother Van der Woude joins, I remain your brother in the new and everlasting Covenant,

PAUL A. SCHETTLER.

SWISS AND ITALIAN MISSION.

Basel, Oct. 23, 1861.

President George Q. Cannon.

Dear Brother,—With regard to the work of the Lord in these lands, it is ever onward, though slowly. Still the seed that has been scattered on stony ground amid these mountains seems to yield something ; but in many instances it has been long in taking root. Last week there were two baptized in Basel ; one or two more have been wishing the same for some time ; but we have given them some works for perusal, as since the emigration we have sought to have the people know what they are doing before we receive them into the fold of Christ. In the Mission there are some added to our numbers almost every week, and in some parts some are inquiring ; and prospects are that as soon as the press of out-door work is over, many will investigate that are now too much engaged with temporal concerns to look after their spiritual welfare.

Brother Ballif writes from Carlsruhe, Baden, that the Saints are feeling well, and they have good hopes for the future. Brother Gerber writes from Zurich the same cheering news. Elder Huber (native Elder,) is with me for a few days, and brings word from East Switzerland that they have baptized 28 since the emigration in his district alone. About the same number in Baden ; and I think we have made up our number amid all the clubbing and imprisonment that has been heaped upon the Saints.

Brother Huber and many Saints wish to be kindly remembered to you, &c. My kind love to all, not forgetting yourself and family.

Faithfully yours,

JOHN L. SMITH.

ENGLAND.

NOTTINGHAM DISTRICT.

Nottingham, Nov. 6, 1861.

President Cannon.

Dear Brother,—During the month of October, I attended Conference meetings in the Derby, Leicester, and Lincolnshire Conferences. I can truly say that the hearty response of the Saints in turning out to them, gave me much satisfaction. It was gratifying to see them come, as in some cases, ten to twenty-five miles, rain or sunshine, that they might mingle their voices with the Saints, and raise their hands in support of the Priesthood of God that he has sent in this age to bless fallen humanity. Although they came in with blistered feet, and somewhat fagged, their countenances beamed with smiles

of gratitude to meet us and the Saints, who in many instances set to make the brethren and sisters from a distance as comfortable as they could.

We have not been doing much in baptizing the past month; but many seem to manifest a feeling of interest in our meetings. I labour in hopes, if we do not see the fruits of our labour immediately, that we shall "after many days." Upon the whole, the work throughout this District may be said to be on the increase, and the Saints feel to have more and more confidence in the Priesthood.

With kind regards to yourself and Presidents Lyman and Rich, I remain your brother in the Gospel of peace,

JAMES S. BROWN.

SUMMARY OF NEWS AND PASSING EVENTS.

ITALY.—Reports from the Neapolitan provinces speak of encounters at Venosa between the brigands and the troops and the National Guards, in which fifty-six of the latter were killed; at Montella, in which two brigands were killed; at Palma, where the result was not decisive, and where the brigands fled, as is their general policy; and between Palmi and Lanzo, when, by some clever manœuvres, General Pinelli contrived to surround Cipriani's band, many of whom were destroyed. The remainder, with their chief, escaped. Among those killed, were many Bavarian soldiers, well dressed and armed. At Acerno, in the province of Salerno, the brigands seized two members of the National Guard, a father and son, who had distinguished themselves of late, and split their heads with hatchets. It appears that the storm which did so much damage here at the end of last week was severely felt at Rome. It burst over the north-west part of the Holy City with thunder, lightning, and hail, whilst a waterspout traversed the district, extending from the Vatican to the Parioli Hills, leaving disastrous traces of its destructive course. The Pontifical Palace sustained much damage, and outside the Holy City much property was also destroyed, and lives were lost.

PORTUGAL.—A telegram from Lisbon announces that Pedro V., the King of Portugal, died on the 12th inst. His illness was of brief duration. He will be succeeded on the throne by the Duke of Oporto.

TURKEY.—The *Pays* asserts that in the engagement which was fought on Wednesday last between the Turkish troops and the insurgents and Montenegrians, the latter lost 1,000 men. The insurgents have occupied the town of Ragusa and the custom-house of Zarina, near this city. The Arnauts have fled to Ragusa. The insurrection in the Herzegovina is still extending. An insurrectionary movement broke out at five different places in the district of Bolial Behar, in Bosnia, having altogether a population of 5,000 souls.

INDIA.—The earthworks of the Eastern Bengal Railway are now almost completed, and the great expenditure which has been going on upon them will cease, so that there will be full employment for the balance of the Famine Relief Fund in feeding the sufferers from inundation in Lower Bengal. The roads and bridges all over the country are cut up and broken down; for we have been several days, either without mails at all, or receiving them very irregularly.

WEST AFRICA.—Another of those diabolical massacres which are a stigma on civilization was about to be carried into effect at Dahomey. The cannibal King was going to have another "grand custom." This sacrifice was to celebrate the new yam season, and the preparations were of the most complete character. All the principal natives and traders at Lagos had received invitations to be present to witness the ceremony of cutting off the heads of about 2,000 beings.